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For "The Friend."

Mutual Relations of Animals and Vegetables to the Atmosphere.

In the Smithsonian reports for 1864, there is an interesting article on this subject, from which the following has been condensed:

Lavoisier, a celebrated French chemist, showed that fruit, herbs, bread, and all our aliments having similar composition, undergo a real though slow combustion in the lungs of the animals which eat them. Every animal, therefore, may be considered as a furnace, and every aliment as a combustible. The oxygen of the air is absorbed in respiration, and is replaced by carbonic acid, which latter gas cannot support either life or combustion. Hence all animals confined under glass bells, filled with air, rapidly exhaust the oxygen, replace it by carbonic acid, and soon die.

This operation is always going on during the period of active existence of all animals, and when we reflect upon the thousands of millions of lungs ever engaged in corrupting the air, and transforming its vital principle into a poisonous exhalation, we might reasonably fear lest the time should come, when owing to the increasing impurity of our atmosphere, the higher orders of animals must cease to exist on the earth's surface. It is true that the supply of oxygen in the atmosphere is so enormous that no appreciable effect would be produced in many ages; yet, as in other parts of theondrous plan devised by Infinite Wisdom, we may expect to find a compensating principle—some means of restoring to the air that which animals have deprived it of—oxygen in its free, uncombined state. This is effected by the agency of vegetables, as may be shown by a simple experiment, which many of our readers could readily perform. Take a healthy and fresh branch, in all foliage, of one of those aquatic plants which grow immersed in ponds or rivers; introduce it into a glass jar, which is then filled with spring water, or, still better, with what is called mineral water, which contains, as we know, a large proportion of free carbonic acid; having closed the mouth of the jar when full, we invert it in a basin filled with water; if we then open the mouth the water will retain its elevation and continue to fill the inverted jar. The apparatus being thus arranged is to be carried to an open place where it can receive the direct rays of the sun. As soon as the light strikes the leaves of the immersed plant we see them become covered with a multi-

tude of bubbles, which rapidly enlarge, unite and rise to the upper part of the jar, where they accumulate. Whenever the light is intercepted by the intervention of an opaque screen the disengagement of bubbles stops, and we can, at will, and even at a distance, by alternately intercepting the light and permitting it to strike the leaves, arrest or restore the production of the bubbles. At the end of some hours of continuous action the jar will be filled with gas, which resembles in ordinary appearance atmospheric air, but has not its properties, for if we introduce suddenly into the jar a small taper which has just been extinguished, but which still retains at the extremity of its wick a few glowing points, it again instantly kindles and continues to burn with unwonted brilliancy. The gas is not air, but oxygen. In this form and with aquatic plants the experiment is striking, because the production of the gas in this case is rapid. We can produce the same effect, perhaps less rapidly, with all plants; and in order not to change their ordinary condition we may expose them to the sun, under glass bells, previously filled with carbonic acid; after the lapse of a day the carbonic acid gas will have disappeared and its place be supplied with nearly pure oxygen. Whatever may be the plant, or whatever be the experimental process employed, the action remains always the same. The explanation of the fact is easy. The green part of the vegetable decomposes the carbonic acid, extracts the carbon, which it appropriates to itself, and abandons the oxygen to the atmosphere. In the dark, and during the night, the part performed is changed; then, instead of absorbing carbonic acid, the plant gives it off; but the nocturnal reaction being inferior to that of the day, the plant performs a part on the whole which is opposite to that of the animal—it absorbs the carbonic acid which the latter exhales, and returns to the atmosphere the oxygen which the animal consumed.

It will be observed that the presence of light is necessary to the success of the experiment we have just described. This curious fact was discovered in 1779, by Ingenhousz, who thus records the result of his observations:

"Scarcely had I entered upon these researches, when the most interesting views presented themselves. I observed that plants not only possess the faculty of correcting impure air in six or more days, as the experiments of M. Priestly seem to indicate, but that they accomplish this important office, in the most complete manner, in the course of a few hours; that this surprising operation is by no means owing to vegetation, but to the influence of the light of the sun upon the plants; that it commences only after the sun has for some time risen above the horizon, and that it is completely suspended during the darkness of the night; that plants shaded by tall buildings, or by other plants, do not perform this function—that is, they do not purify the air, but, on the contrary, exhale a deleterious air, and diffuse a real poison through the atmosphere which surrounds us; that the production of healthy air grows languid towards the close of day, and entirely ceases at sunset; that all plants corrupt the ambient atmos-

phere during the night; that all parts of the plant are not engaged in purifying the air, but only the leaves and green branches; that bitter, ill-smelling, and even poisonous plants perform this office equally with those which diffuse the sweetest scents and are most salutary," &c.

According to the views of modern geologists, the earth is quite old, and it is not impossible that its atmosphere has undergone, since the creation, progressive changes, which have become very considerable through the lapse of so many ages. The earth covers enormous, we might say inexhaustible, masses of carbon under the form of coal, anthracite, lignite and peat. These deposits are the accumulated fossil remains of innumerable vegetables. Now there is for a plant but one single mode of acquiring carbon—to imbibe it in the form of carbonic acid from the air, and consequently all those masses of coal which cover Belgium, England, and a large portion of America, and which are found at all points of the globe, were once diffused in a gaseous state through the atmosphere; they were there combined with oxygen, and the globe in the beginning, it is supposed, was involved in an aeriform envelope which contained nitrogen, a great deal of carbonic acid, little or no oxygen. If we add that, at the moment, the earth was incandescent, we see that all the carbon must in effect at that temperature have been burned on contact with oxygen.

Thus constituted, the earth cooled down; but the composition of its atmosphere rendered it uninhabitable for animals, since they had need of oxygen and there was none, since they would have been suffocated in the carbonic acid and nitrogen which prevailed at the moment. Hence the first strata of sedimentary deposits contain no animals. In return, the earth was as favorably prepared for the production of plants as it was unfit for the nourishment of animals; it was soon, therefore, covered with luxuriant forests, whose remains, in accumulating, formed coal. We find therein all the species then living. There were gigantic *equisetums*, arborescent ferns comparable to our oaks, and palms which towered above everything that the vegetable kingdom now offers us. And while these immense deposits were forming, oxygen, perpetually disengaged by the action of the sun, was gradually impregnating the atmosphere and preparing it for the advent of the animal tribes. Of these, in due time, the first creations made their appearance, having since varied from age to age. At the epoch of the coal formations the forests were tenanted by huge reptiles, cold-blooded animals, for which little oxygen sufficed; but it was not till after the nearly total disappearance of the carbonic acid that the earth witnessed the arrival of the mammals, which had awaited a richer atmosphere.

From the sun it is that daily nourishment, life, force, and all our power is derived. The light, the chemical emanations, all the rays which that orb sends us, are extremely rapid vibrations, analogous to those produced by sound; there is movement, there is force; as soon as it reaches the plant that force is absorbed, it disappears, it is extinguished. But no force is extinguished

except on the condition of having produced an effect, performed a work which is its equivalent. Now the work performed by the light which the leaves absorb is decomposing the carbonic acid. So, too, let it not be forgotten, there is needed a given amount of force to disunite a given quantity of oxygen and carbon; it is the sun which every hour of the day furnishes it gratuitously.

If now we place in presence of one another this oxygen and carbon, and, by an inverse operation, combine them by burning this carbon, they will produce, in uniting anew, all the force which it had been necessary to expend in order to separate them; that is to say, all which the sun had furnished. There will be heat and light, as experience shows, and there will be force also, which may be collected by means of calorific machinery and employed in our service. And we shall do well to reflect that it is the sun which has prepared for us that heat, that light, and that force; which has furnished to the carboniferous forests at an epoch when man as yet was not, what man recovers and disposes of to-day.

And what is true of our inanimate furnaces will be found to be repeated in those living furnaces which we call animals. They likewise burn organic material, produce heat which elevates their temperature, and develop force and movement: a force which they do not create, which they owe to that very combustion, and upon the same terms as do steam-machines; a force previously infused by the sun into plants, absorbed by them, virtually preserved in their products which are our sustenance, which we disengage by respiration which our muscles apply under the direction of our wants and our will. This whole grand generalization of the phenomena of the world is the work of modern chemists and physicists; but it already existed entire in the conception of Lavoisier when he wrote:

"Organization, spontaneous movements, life, exist only on the surface of the earth in places exposed to the light. It might be said that the fable of the torch of Prometheus was the expression of a philosophical truth which had not escaped the ancients. Without light nature would be without life—it would be dead and inanimate. A beneficent God, in supplying light, has spread over the surface of the earth organization, sentiment, and thought."

Selected for "The Friend."

The Scattered Sheep Sought After.

A LAMENTATION; WITH A CALL TO MOURNING AND LAMENTATION, &c.

(Concluded from page 322.)

The life that was stirring at the beginning of the trouble of these nations was very precious. It did unite to God; it did unite to one another; it kindled an universal sense of the captivity, of the bondage, of the great oppression of Israel, and a joint cry went up to God for deliverance. And God heard the cry, and arose to deliver, and did begin to break the yoke, both inwardly in the nation, and inwardly in people's spirits. But the tempter did also set himself to work again to entangle Israel. For this end he brings forth likenesses of that which Israel desired, and was seeking after. He brings forth several forms of worship, to allure some with; several sorts of notions, to allure others with; several fresh appearances of life, of love, of liberty, to tempt the people of God aside from following that Spirit which rose up to deliver. Thus comes he forth, and prevails; he divides in Jacob, and scatters in Israel; drawing one part to this form, another part toward that form; one to this notion, and another to that notion; one to this inward image,

another to that spiritual idol; and all from the life, all from the power, all from the Saviour, all from the deliverer, and so the work stops. It stops in the nation, and it stops in people's spirits; and men generally wheel about and enter again, and apply themselves to make images like the images they had destroyed; and so the captivity returns; Israel is turned back into his bonds, and the spirit which oppressed him before, crusheth him again, and rules over him. And so great hath the breach been upon Israel, that the spirit of the world is become hardened, and thinks there is an end of this work of God; and now they may venture again to settle both church and state upon the old principles of that wisdom which the Lord was shaking. And now where is the people whom the Lord was redeeming? Where is the praying people, the panting people, the mourning people, the people that could have travelled from sea to sea to have had the will of God revealed? Are they not run into the earth? Is not the spirit of the earth come over them? Are they not dividing spoils? The inward Jew, the renewed nature is sunk, lost, made a prey of; the Gentile, the heathenish spirit hath risen up, and seated itself in a form of worship, or in some high notions of knowledge, on which that spirit, which knows not the tree of life, loves to feed. Some are stark dead, no sense at all in them, but life quite swallowed up of death: others perhaps are still pressing towards the kingdom; but in the wrong nature, in that which shall never obtain; and they may there meet with some enjoyments, but not enjoyments from or of the true thing, but the likeness which the enemy hath painted to deceive them with. And they may also wait and hope that the kingdom will come, and yet be out of that which knows its coming, and can alone prepare the heart for its appearance. Yea, some are got so high, that they are even in the throne. They have the love, the life, the liberty, the joy, the peace of the kingdom, as they imagine. They can reign as kings without us, without that nature and principle wherein our life lies. But these mighty ones, these princes, the Lord will pull from their seat, and raise up the humble, the meek, the low in heart, the beggar from the dunghill, and give to him the throne of his glory. Now this my life in love saith to you all, as the proper and only way of your recovery and redemption, come to that which can judge you. Zion is to be redeemed with judgment, and her converts with righteousness. If Zion be redeemed, if the Seed be again raised, that spirit which hath got up above it, and keepeth it down, must be judged, and brought under by judgment. How was Israel of old to be recovered from her idolatries and whoredoms, but by owning and coming to that light in the prophets which manifested and judged them? Ye also have worshipped idols; ye also have run a whoring from the Lord, and have been inflamed with idols under every green tree. Every new idol, every fresh appearance, every lively likeness hath tempted you aside from the living God. When one way of worship hath been dry and barren, ye have left that; when some notions of things appeared empty and shallow, ye have been weary of them; but the next new idol, under the next green tree, have drawn you aside into the bed of whoredom, where ye have lost true fellowship with the true God of life, and have been betrayed of the Seed of life, which he began to quicken and raise from the dead. Now come to that which judgeth the idol, the idol-maker, the whorish spirit, which tempteth aside from the true husband, and that spirit which is liable to be tempted; and let these be cut down by the judgment, and then the true Seed of life will spring and flourish

again. There is no other way; be not deceived that must be awakened in you which can judge you, and must bring forth its judgment in you unto victory, if life in you ever rise and get dominion over death. And that spirit which rules in you, and keeps the life down, knows it very well, and therefore endeavors all it can keep you from owning judgment. He would keep the light in others from judging you. Not judge, saith he; all judgment is committed to the Son. True; but shall not the light of the Son judge? Shall not the light of that candle which the Lord hath lighted in one heart, cover and judge the darkness in another heart? Light doth make manifest, and its manifestation is its judgment. The uttering of the words is but the declaration of what the light in the heart hath done before, and cannot but do; for as long as it is light, where ever it comes, it will and cannot but discover and judge the darkness it meets with; though the darkness cannot own either discovery or its judgment, but must needs exclaim against it. Now if he cannot do this (which is utterly impossible for the dark spirit to do) then in the next place, he fortifies and hardens the heart as much as he can from receiving the judgment, by persuading him to look upon it as the judgment of another spirit like his own, and not as the judgment of the light. And so what Paul said concerning man's judgment (that it was a small matter to him to be judged by man's judgment,) the same will he say concerning this judgment. And yet, as the greatest judgment of man is in the highest strain of the comprehending power shall fall; so the lowest judgment of the light, the weakest child shall stand: and all the exalted ones of the earth shall in due time fall before though now, in the present elevation of their minds, they may rise high above it, and trample it down. Therefore be not afraid to judge death. O ye weak ones! but be sure that the light also in you judge; and lie very low in the light, that that part which the light in you judgeth in others get not up in you, while the light is making use of you to judge it in others. And now, ye poor lost souls, who find the need of judgment, and any willingness within you to embrace it, wait first for the rising of the Judge of Israel in your hearts, and in the next place wait for the joining of your hearts to him; both which are to be done by his eternal Light, which manifests and gives life. In the lowest shining of this light there is the judgment, and there is the King himself who is not severed from the least degree or measure of his own light. Bow down to him, kiss his feet, know the nature of the thing, and be subject to it; worship him here in his humiliation, receive him in his strokes, in his smittings, and observe and turn from that in yourselves which smites him, and ye shall one day see him in his majesty, in the power of his love, in his everlasting healings and embraces. And know assuredly that that which will not worship him here, will not be fit to worship him there, nor shall not; shall only tremble at the dread of his majesty and be confounded at the sweetness of his love, but not be able to bow down to it in the true light. For that spirit which is out of the life, is shut out in its highest desires, hopes, attainments, enjoyments, seemingly spiritual rest, universal liberty, and peace, as well as in its darkest and grossest paths of pollution. Therefore wait to know the nature of things, that ye may not be deceived with the highest, choicest, and most powerful appearances of death in the exact image of life, nor stumble at the true life in its lowest and weakest appearance. And this ye can only attain to by a birth of, and growth up in, the

the wisdom, which slays that spirit which lives the same things in the comprehension, and hers a stock of knowledge and experiences in own understanding-part. These are words of der love, and they will also be words of true where the Father's earth opens to drink them to whose good pleasure and blessing my soul mends them.

ISAAC PENINGTON.

Babylon.

(Continued from page 322.)

The contrast between what Babylon was—not in the times of the prophets who foretold its fall, but for long centuries afterward—and what it is to-day, is most striking. Herodotus, who wrote more than two hundred years after the time of Isaiah, declared that he knew not how to speak of the wonderful fertility of the soil of Babylonia, that if he should state what he actually saw of its harvests, it would exceed belief. Strabo and Pliny, four centuries later, speak in a similar strain. Its productiveness, even after the Persian invasion, was wonderful. It supplied horses for the army, and sustained 17,000 horses for the sovereign's use. Exclusive of monthly subsidies, furnished one-third of what was procured, for the subsistence of the king and his army, from an empire that extended from the Hellespont to India. In the first century of the Christian era, Babylon still contained, it is said, a population of 500,000. Speaking of the fertility of the plains to the north, between Babylon and the site of ancient Nineveh, some centuries later, Gibbon remarks: "The adjacent pastures were covered with flocks and herds; the paradise, or park, was embellished with pheasants, peacocks, ostriches, bucks and wild boars, and the noble game of lions and tigers was sometimes turned loose for the golden pleasures of the chase. Nine hundred and sixty elephants were maintained for the use of the great king. Six thousand guards successively mounted before the palace gates. The rich treasures of gold, silver, gems, silks and cosmetics were deposited in a hundred subterranean vaults." In the Middle Ages, the great ruins to the north of Babylon, which had succeeded to its wealth and fortunes, "formed, so to speak, one street of twenty-eight miles." South of the great mound of Babel, or Mujelibeh, at a considerable distance, is the mound of Kasr, which marks the site of the great palace of Nebuchadnezzar. It forms an irregular square, nearly 100 feet on each side, and the walls of this huge mass are composed of burnt bricks, finely cemented, each of which are stamped the name and titles of the royal builder. Still further south, and not far distant from the river, is the mound of Amram, which some, probably without sufficient reason, have identified with the "hanging gardens" of Nebuchadnezzar. It has been described as an irregular parallelogram, 1100 yards long by 800 broad, and the inscriptions on its ruins are those of kings more ancient than the builder of the last.

Other enormous mounds and lines of elevated walls, extending in some cases like the streets and buildings of a great city, are to be found at no great distance from these more giant ruins, and the whole is inclosed within a triangular space, having the river for its more extended base, and two parallel lines of ramparts, like vast lines of crumbling walls, for its two sides, which meet at right angles, some two or three miles to the east of the river. Here we have, in all probability, the palaces of ancient Babylon, the city within the city, and the remains of its double line of fortifications. Outside of this inclosure there are, indeed, lesser ruins, but they are merely low

heaps and embankments scattered irregularly over the plain (Layard, 419, 420).

Passing still onward, the traveller discerns on his left "the pyramidal mass of El Heimar," and away to his right, on the south-west, across the Euphrates, "the still more extraordinary pile of Birs Nimroud." These "rise from the surrounding plain like two mighty tumuli designed to mark the end of departed greatness. Midway between them the river Euphrates, wending her silent course toward the sea, is lost amid the extensive date-groves which conceal from sight the little Arab town of Hillah. All else around is a blank waste, recalling the words of Jeremiah: 'Her cities are a desolation, a dry land and a wilderness—a land where no man dwelleth, neither doth any son of man pass thereby.'"

Six miles south-west of Hillah stands the great pile called Birs Nimroud. It lies on the edge of a vast marsh formed by the waters of a canal and the periodical floods of the Euphrates. The Arabs call it Nimrod's palace, and the Jews, Nebuchadnezzar's prison. Old travellers believed it to be the very ruins of the Tower of Babel, while by some it was supposed to represent the temple of Belus, the wonder of the ancient world, and by other the site of Borsippa, a sacred place of the Chaldeans. Whatever it was once, it is now "a vast heap of brick, slag and broken pottery," overspread by desert winds with the dry, nitrous earth of the parched plain, in which no green thing will take root or grow. Its height is nearly 200 feet, and on its summit is a compact mass of brickwork 37 feet high by 28 broad, so that the immense mass rises to about 235 feet.

The ruin is too complete to allow us to judge of the original object of the structure, while it is obvious that it is too solid for the walls of a building. It is pierced by square holes, apparently made to admit air. On one side lie vast fragments, rent off, perhaps, by lightning, from the crowning masonry.

The old Jewish traveller, Benjamin of Tudela, who visited it in A. D. 1173, says: "A spiral passage built into the tower (from ten to twelve yards) leads up to the summit, from which there is a prospect of 20 miles, the country being one wide plain and quite level. The heavenly fire which struck the tower split it to its very foundation." This mention of the spiral passage—though all traces of it have long since disappeared—reminds us of the description by Herodotus of the famous temple of Belus. Whether it can be identified with it or not, it took at least its final form under the direction of, and possibly was originally constructed by Nebuchadnezzar. Every inscribed brick, among the thousands and tens of thousands taken from it, bears the name of this king. These bricks also are kiln-burnt, and thus incomparably more durable than the sun-dried bricks of Assyrian structures, while fragments of stone, marble and basalt, scattered among the rubbish, show that other materials were used to adorn it. The cement of the bricks was so tenacious that even now it is next to impossible to detach one from the mass.

Around the tower are heaps of rubbish, marking the sites of ancient buildings, and the whole was enclosed by a rampart or wall, the remains of which are marked by mounds of earth. "From the summit of the Birs Nimroud," says Layard, "I gazed over a vast marsh, for Babylon is made 'a possession for the bitter and pools of water.'"

One only needs to read the words of the prophets pronouncing the doom of Babylon, while the accounts of modern travellers are lying open before him, to discern how marked and how strikingly minute has been the fulfilment of prophecy.

Isaiah spoke of Babylon in his day as "the golden city," "the glory of kingdoms," "the beauty of the Chaldees' excellency." We know how vivid and accurate is this description, traced while Babylon, if not yet standing, was at least fresh in its ruins, and long before the pride of Nebuchadnezzar had been humbled by the judgments of God. The prophet speaks prophetically of the multitudes gathered to besiege it.

"The noise of a multitude in the mountains, like as of a great people, a tumultuous noise of the kingdoms, of nations gathered together; the Lord of hosts mustereth the host of battle. They come from a far country, from the end of heaven, even the Lord and the weapons of his indignation to destroy the whole land." (Is. xiii. 4, 5.)

We have only to turn to Herodotus to learn how Cyrus gathered from distant nations his motley host, and how many different people from the extremities of the then known world were marshaled in his armies. "They came from a far country."

Isaiah's picture of the capture of the city is graphic with terror. "I will stir up the Medes," he says, "against them, which shall not regard silver, and as for gold they shall not delight in it." (Is. xlii. 17). The Medes, as we know, were the nation before whom Babylon fell, and as to their contempt for the splendors of civilization, which they scorned as luxuries, we have only to turn to the pages of Xenophon to be assured of it.

But the prophecy is made more specific. Jeremiah (li. 11), who prophesies shortly before the capture of the city by Cyrus, says: "The Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon to destroy it; because it is the vengeance of the Lord, the vengeance of his temple." And again (li. 27): "Set ye up a standard in the land, blow the trumpet among the nations; prepare the nations against her; call together against her the kingdoms of Ararat, Minni and Ashchenaz; appoint a captain against her; prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion."

(To be continued.)

Twelve Thousand Acres of Roses.—Blunt, the British Vice-Consul at Adrianople, in his report to the foreign office this year, gives an account of the rose fields of Adrianople, extending over twelve or fourteen thousand acres, supplying the most important source of wealth in that district. The season for picking the roses is from the latter part of April to the early part of June; and at sunrise the plains look like a vast garden full of life and fragrance, with hundreds of Bulgarian boys and girls gathering the flowers into baskets and sacks, the air impregnated with the delicious scent.

It is estimated that the rose districts of Adrianople produced in the season of 1866 about seven hundred thousand miscals of attar of roses, (the miscal being one and a half drachms,) the price averaging a little more than three shillings sterling per miscal. If the spring is cool, and there are copious falls of dew and occasional showers, the crops prosper, and an abundant yield of oil is secured. The season in 1866 was so favorable that eight okes of petals, (less than twenty-three pounds,) and in some cases seven okes, yielded a miscal of oil. If the weather is very hot and dry it takes double that quantity of petals. The culture of the rose does not entail much trouble or expense. The oil is extracted from the petals by the ordinary process of distillation. The attar is bought up for foreign markets, to which it passes through Constantinople and Smyrna, where

it is generally dispatched to undergo the process of adulteration with sandal wood and other oils. It is said that in London the Adrianople attar finds a readier sale when it is adulterated than when it is genuine.

For "The Friend."

Ambrose Rigge.

One of the devoted and faithful members of our religious Society in its early days was Ambrose Rigge who was born at Banton, Westmoreland, about the year 1634. When quite young in life, his mind was impressed with serious considerations respecting the awfulness of eternity, and the importance of preparation for an unchangeable state. The sense of his sinful condition was a burden, and conscious that he was a stranger to the christian life, without God in the world, and unable to discover a way of deliverance, he sought privacy and solitude, and breathed out the aspirations of his soul to the Lord, whose tender regard was toward him, though he then knew Him not. He continued in this tried condition until he attained his seventeenth year, and in after life he observes: "Although I was at that time as a wild heifer unaccustomed to the yoke, yet I was preserved from gross evil, by Him whom I now know to be my strength, praises be to the Lord God and to the Lamb for evermore!"

Thus the fallow ground had been broken up and prepared to receive the good seed, when in the year 1652, George Fox came into Westmoreland, under whose ministry Ambrose Rigge's understanding was opened to the reception of the Truth. He now found the testimony of God in his heart and conscience to become quick and powerful, to the cutting down the Man of Sin that had hitherto ruled there; and in that measure of faith which the Lord had wrought, the mists of the night began to vanish away; the day-star dawned, went before him and led him to his Saviour. And as he abode in patience, waiting upon the Lord in the way of his judgments, he was at length comforted under a feeling of His tender mercy, which livingly sprang in his soul. This change in his religious views exposed him to close trials. His father and mother forsook him, he became as a stranger to his near relations, and his friends and acquaintances stood afar off. Deprived of every source of outward comfort, he had not whereon to lay his head; but wandered about in solitary places beset with temptations from within and from without. Yet in the midst of his conflict, the Lord was pleased to speak comfortably to his soul, in the application of that ancient promise, "Fear not, I will be with thee." Though it might almost be said that no man regarded him, Ambrose Rigge was made sensible that the Lord had respect to his sincere desires to serve Him. He gave him more and more of His good Spirit to direct his steps, so that his feet did not slide; and although great temptations still at times assailed him, yet he tells us, "I did resolve in my heart to follow the Lamb whithersoever He went, and that whatsoever sufferings overtook me, I would never deny the truth which the Lord had so clearly manifested to me."

After the lapse of a year from this period, a concern appears to have arisen in his mind to proceed into the south of England, "there to be a witness to the Lord's name." A time of deep conflict succeeded, in which his faith appeared ready to fail, until he was at length enabled to attain resignation, and to yield to the Divine requiring. Early in 1655, when about twenty-one years old, accompanied by Thomas Robinson, of Westmoreland, who was nearly of the same age, he travelled to London; whence these youthful

ministers proceeded into Kent, Sussex, Hants, Wilts, Dorset, and Devonshire, in which counties they appear to have been the first to disseminate the principles of Friends. At Basingstoke they were arrested while preaching in the open air, and placed in a low, dark dungeon, where for three days they suffered the pains of hunger; the jailer also caused the window of their cell to be nailed up with boards, so as constantly to keep them in darkness, and refused to allow them either fire or candles. These severities, however, so attracted enquiry, that several persons became convinced of the religious principles they advocated.

At the expiration of three months they regained their liberty; and after establishing a meeting of Friends at Portsmouth, Thomas Robinson and Ambrose Rigge separated; the latter continuing to labor in the neighboring counties, until he was arrested at Melcombe Regis, and again cast into a dismal underground dungeon, where he was confined many days without a fire, having only a stone to sit upon. Through an opening in the top of his cell, he could see the people in the street, and, ever zealously concerned to spread the knowledge of the Truth, he preached the word from the bottom of his dreary abode, to the tendering of many hearts. He was afterwards committed to the county jail at Dorchester for three months, in which time an infectious disease swept away most of the prisoners. He had, however, excellent religious service during this confinement, and was a kind attendant on his fellow-prisoner for conscience' sake, Humphry Smith, who was brought near to the grave by the prevailing sickness. Joseph Coal and William Bayley, both ministers in the Society of Friends, were likewise inmates of the same prison on a similar account.

In 1658, attempting to visit the Friends, prisoners in Southampton jail, he was seized by a constable and his assistants who treated him with great cruelty and barbarous violence. By order of the mayor he was then severely whipped and cast, maimed and faint, into a cart and thus conveyed, amid frost and snow, to a distance of twenty miles: treatment through which, he says: "the Lord carried him with cheerfulness, content, and without the least murmuring." In 1662, he was apprehended at a religious meeting, and was lodged in Horsham jail. At the assize he refused to take an oath, and was sentenced to premunire, viz: "The loss of his lands and tenements during life, and of his goods and chattels for ever; to be placed out of the king's protection, and to be imprisoned during the royal pleasure." The jailer also was strictly enjoined to keep him a close prisoner. During this confinement, which lasted upwards of ten years, he was subjected to much unworthy treatment at the hand of a professed minister of religion, named Letchford; who having incensed the magistrates against the prisoner when on his trial, continued to instigate them to add afflictions to his bonds. Ambrose Rigge was, in consequence, transferred to the "Low Jail," and there confined among the felons. The keeper of this prison, filled with the same spirit of hatred and enmity, on one occasion, in the depth of winter, placed him in the "upper ward," but deprived him of his bed, forcing him (while the snow was often deep upon the ground) to lie upon the bare floor for weeks together. So rigorous was his imprisonment, at that period, that his friends found great difficulty in having food and water conveyed to him.

When at length the jailer died, the event brought short respite to the persecuted sufferer, for his successor in office was encouraged by Letchford to continue the same course of severity and ill usage. Under this evil influence the jailer

circulated a slanderous report that the Quakers had broken out of prison, and on this pretext assembled a tumultuous rabble, armed with sticks and clubs, and admitted them into the room where Ambrose Rigge was peacefully engaged at work; when rushing upon the unoffending prisoner, the rude people dragged and thrust him down the stairs into the felons' ward where he was loaded with heavy irons. When this audacious outrage became known to the sheriff, he directed the iron to be taken off, dismissed the keeper, and ordered the prisoner to be restored to the upper ward.

Letchford's unchristian enmity continued year by year he appears to have done all that was in his power to protract the imprisonment of patient sufferer. At length when little expected by the captive, the day of release arrived. In 1672, chiefly through the exertions of George Whitehead, the king, Charles II., was induced to grant letters patent under the great seal, for liberation of the whole of the Friends, prisoners throughout England, and Ambrose Rigge, as well as many others, was set at liberty. In reference to his sufferings he remarks: "I have been miserable and willing to bear all for the testimony of Jesus and word of God, not counting my life dear unto me, that I might finish my testimony with joy, being counted worthy not only to believe, but also to suffer for that doctrine, faith and practice for which the ancient christians suffered the loss of their liberties, and many of them of their lives."

He now lived for a short time at Horsham, afterwards removed to Galton, Surry, where he resided for about fourteen years. Persecution continued to attend him; and the incumbent of Galton showed no little animosity toward him, threatening his life, and suing him in the Court of Exchequer, for tithes to the amount of two shillings, for which demand, and the accruing expenses, goods to the amount of sixty pounds sterling were seized. He informs us that he underwent imprisonment for conscience' sake no more than eleven times in the county of Surry alone.

In the year 1664, he married Mary Luxford, whom he found a sympathizing companion and true helpmate. They had five children, one of whom died in infancy. A. R. says respecting them: "We educated them in the truth, watched over them in love, till they knew the power of God in themselves, to which we recommended them, and by which they have been preserved to this day to my great comfort. Many days and years have I, with bended knees, secretly prayed to God, before the throne of Grace, to guard them by His power from the evil of this world, and to direct their steps in the way of righteousness; which in great measure He has answered, blessed and praised be the name of the Lord for ever."

Through his labors in the Gospel in his neighborhood, many were gathered to the Lord and brought to embrace those christian doctrines which have distinguished the religious Society of Friends from the beginning. In reference to these views he observes: "This we have learned in the deep, whose faces the Lord hath turned to the Sun of Righteousness; we cannot turn back to follow shadows, the spiritual manna being bread and life, and from our spiritual Rock we receive the water of life, by which we are nourished up to eternal life, that we may hunger and thirst no more. All other principles of doctrine of our Lord and Saviour Jesus Christ which he preached in the days of his flesh, are expressed in the Holy Scriptures, we have the virtue of His coming in Spirit, have embraced, freely received and vindicated through many tribulations, of which I have had share."

through which a Divine hand hath upheld to grey hairs, and I hope so to continue to the of my days; that so God over all may be glorified through His dear Son Jesus Christ, our Saviour, Mediator, and Redeemer, by whose power alone I have been preserved; to whom I give the praise both now and (I hope) for ever."

In the close of Ambrose Rigge's useful and glorious life, that Almighty power which had sustained him in the heat of the day, was near to support when his strength failed: and in his last illness he was permitted an assurance of the mercy and favor of God, saying "I am going to meet the weary are at rest." A short time before death he remarked: "If Friends keep to the path of life in themselves, they would be the happiest people in the world." He died in the First month 1705, aged about eighty years.

STANZAS.

Original.

Alone within my chamber, as the darkness gathered round,
Upon the sombre stillness fell no murmur of a sound,
The brooklet's rippling cadence, and the sighing evening air,
Singing through the leafy branches a low whisper of despair—
Alone I sat and pondered, on the long and weary way,
The soul could break its bondage—ere its night became day.
I had faltered in the journey that it weakly strove to run,
Again, again had slidden backward where it first begun:
The late-formed resolutions, that in human strength were made,
The altar of temptation, early in the strife were laid:
Unwatchful was the spirit guarding life's besetting sin—
A deep unconquered shrinking from the cross was felt within,
Is in vain! I ne'er shall triumph!" was my heart's despairing cry;
Wherefore yet prolong the warfare? Self will never wholly die,—
My feet so far have wandered from my Father's house astray,
Till in vain they seek to enter and to keep the narrow way."
In a low-breathed whisper falleth softly on mine inward ear,
Sint not—yield not up the conflict—wherefore should'st thou doubt and fear?
Though the billows of temptation shall engulf thee, o'er and o'er,
Ere cease the mighty struggle till thy feet have gained the shore!
Yet renew the contest—hourly gird thine armor on!
Ere thy cross—uplift it boldly—'tis a weight that must be borne—
A helplessness thy spirit almost lays its burden down,
Remember that above thee, glitters the rewarding crown.
Length is only born of weakness—power is not attained by will—
The feet of thy Redeemer thou must be more helpless still.
The good thou seest round thee, have been tried and tempted too—
By renewing effort have they feebly struggled through.
That's greatest groweth slowly! as in nature's perfect plan
And sun alike are needed, so within the heart of man
The seedling God hath planted must receive both smile and frown,—
Tears of penitence must water, dews of sorrow bow it down,
A ray of Heaven's sunlight, with its warm, reviving power,
With upward, in the fullness of His own appointed hour.

Take thy high resolves and broken, made alone in strength of thine,
And with will subdued and humbled, lay them tear-stained on His shrine.
Bowing there in lowest meekness, let the wing of prayer arise,
And the God who heareth sinners, *thee* will hear beyond the skies."
And my fainting soul took courage, and the spirit of the air
Seemed no longer sorrow-haunted by the breathings of despair,
But a peaceful calm was resting on the silence of my room,
And a slanting moonbeam quivered brightly through the deepened gloom.
And to you my fellow travellers who are drooping on the way,
I would fain this hope and comfort shed upon your hearts to-day.
Let us sink not down o'er wearied, for the brink whereon we stand,
Many pressed, we now are deeming angels in the Better Land.
Even now the trump has sounded and a mighty prophet gone,
One who in Jehovah's army battled valiantly and long—
Who our Ark of Faith supported with a firmness nought could quell,—
All the bulwarks of our Zion trembled when that pillar fell.
Let us, then, press bravely forward, and a holy voice may call
From our ranks, one, on whose shoulders his bright mantle yet may fall,
For the great Eternal Father *will* be magnified o'er all!

For "The Friend."

Letters of Valued Friends.

(Continued from page 314.)

Second mo. 20th, 1855. "If thou should feel anything springing up from the good Fountain by way of admonition or otherwise, if I know my own heart, it will always be grateful to receive it. I have been led more than ever of late, to crave the condition of a little child in the school of Christ, feeling that I should esteem it an unspeakable favor to be instructed even in the first rudiments, if I may only be assured that it comes from the true teacher of his people. I greatly desire to be preserved from all deceit and mixture, and yet I find the enemy is ever watching to take me in weak moments, and I find, as I suppose we all do, that I am never safe without keeping in a watchful, prayerful condition. I feel it to be very desirable that we constantly bear in mind that the day and night are both alike to Him—that in our times of stripping and desertion and temptation, we are as much under His baptising hand, as in seasons of strength and comfort. But I am instructed in many lessons, that I never learn as thoroughly as I ought, and I crave the aid and sympathy of the members of our Father's family. * * * * Among the rocks and bars amidst which our vessel is now sailing, I feel indeed but poorly qualified to write much in the character of an adviser. If I may only be preserved from shipwreck and brought safely to land, I think I shall esteem it a great favor."

Third mo. 22d, 1855. "I think it likely exercised minds often feel as David expressed in that petition, 'Be not silent unto me, lest if thou be silent unto me, I be like unto them that go down into the pit.' We love to behold his countenance, to hear his voice, even though it should seem to be under the cloud, or in the language of reproof—we even learn to love his judgments; but to be left long without seeing our beloved or hearing his voice, is no doubt felt by all who rightly appreciate such favors, as a great trial. 'Thou hidest thy face and I was troubled.' Is not this our greatest trouble? and do we not sometimes feel a desire a little similar to this, extending towards our spiritual friends?

Would it not be a great comfort to some of us, if we had many Peningtons, clear-sighted, penetrating, honest, unflattering Friends, and withal so compassionate, to write to us, and to visit us. His love was so hopeful, that he would scarcely cast any off—he thought there was healing virtue in divine grace sufficient for the greatest backsliders—if they would look to it."

Sixth mo. 28, 1855. "It was very agreeable to me to read the account of the last illness of —, no doubt it will always afford you a peaceful retrospect that you were so careful in her training, and so kind in nursing and caring for her. 'Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.' These disinterested acts of kindness are very precious, proceeding from the good Fountain. We take much pains to guard ourselves against suffering, but I often think, if we could estimate things rightly, we should seldom find an easy life, exempt from trials, the most happy. Our experience shows us that we often 'receive the word in much affliction and joy of the Holy Ghost,' when the poor creature is humbled and can have no share in the glory; and how true we find it, also, that the Lord is no respecter of persons. The sable skin does often cover a sanctified spirit.

"The passage thou alludes to I have always understood to imply that they who 'scatter' at the divine command may always hope for an increase. There may be, and no doubt is, such a thing in spiritual matters as scattering, as the prodigal scatters his substance, when and where it is not called for, nor perhaps needed; or it may be as pearls before swine, &c.; but they who are 'good stewards' of the good things they receive, handing out only as they feel it to be required, and where they have a sense given them that the ground is prepared to receive what they have given them to dispense, are such as I have always supposed lose nothing by scattering, but on the contrary they find truly that 'He that watereth shall be watered again;' to such it is even 'more blessed to give than receive.' I think I have known something of this in days past, but latterly my travels have seemed to be through a desert land. The hope thou expressed that "our waste places" would be comforted was somewhat cheering, and I acknowledge I have been endeavoring to derive comfort from the many corresponding assurances to that effect, as 'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose;' and the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, the lame shall leap as an hart, and the tongue of the dumb sing, &c.:' 'The parched ground shall become a pool, and the thirsty land springs of water;' that we can but acknowledge, there is much in these promises to encourage us to keep our faith and our patience under every trial; and even while writing, I feel as one of the poorest of the flock, if worthy to be called one. My prayer has been for a solid increase in humility and stability; may we all aim for this."

There is no prettier description of Spring than that of Solomon, which is worth publishing as often as winter departs and spring, with her sunshine smiles and drapery of green, appears: "Lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds has come, and the voice of the turtle is heard in the land; the fig-tree putteth forth her green figs, and the vines of the tender grape give a good smell."

For "The Friend."

Something Cheering.

"In several of the first class cities of the country the success of the Evening Schools, designed to give instruction in the elementary branches, has led to the opening of Evening High Schools. The Evening High School of New York is attended by *six hundred young men*, and is reported to be a 'decided success,' as 'fully justifying the confident expectations of the committee who recommended it,' and as 'being attractive enough to fill all the rooms with eager pupils,' without diminishing the attendance of young men in other schools, not excepting those located in its immediate vicinity."

We may rejoice that there are those in our large cities who are careful to attract young men from the haunts of dissipation, and induce them to give their evenings to mental improvement. Also that there are so many of this class ready to accept such offers of beneficence. Y. W.

Germantown, Fifth mo. 26th, 1868.

Testimony of Birmingham Monthly Meeting, held Tenth month 2d, 1867, concerning our friend James Emlen, deceased.

From the lively recollection we have of the exemplary walk, meek and quiet spirit of our late beloved friend James Emlen, we feel engaged to preserve some record of his life and christian experiences, in order that others, seeing his good works, may be encouraged to follow him, even as he endeavored to follow his Divine Master.

He was the son of James and Phebe Emlen, and was born at Middletown, Delaware County, Pennsylvania, the 17th of Sixth month, 1792.

Being the youngest of six children and but six years of age at the time of his father's death, (his mother having previously deceased,) his early training devolved almost wholly on his grandparents, Caleb and Ann Pierce. At an early age he was entered at the Boarding School at Westtown, and after completing his education he removed to New York City, where he served a four years apprenticeship to a mercantile business.

It was during his stay here that he so far yielded to the temptations of gay society, as to cause him in alluding to it in after years to say, "It was a dark spot in my life from which nothing but Infinite Power could ever have delivered me; a life of dedication is a poor return for such mercy."

A few weeks previous to his decease, in conversing with a friend relative to this period of his life, he said, (in substance,) he was a gay and fashionable young man, but having been brought under the powerful hand of his Heavenly Father, one of the first things in which he was required to take up the cross, was in relation to the arrangement of his hair, which he had been accustomed to wear in the fashionable mode of that time. This sacrifice, he said, although it may seem, and is a very little thing, was much against his inclination, but he yielded, and experienced the reward of a peaceful mind. Another requisition of duty which he found enjoined upon him, was the use to a single person of the pronoun "Thou." He remarked that this was a great trial to him, but the peace which followed, amply compensated for the sacrifice. He was sensible, he said, that the work of religion was going on in his heart, before he made any change in his personal appearance or in his mode of language.

About the twenty-second year of his age he

removed to his farm at Middletown, Pennsylvania, and at twenty-four was married to Sarah Farquar, an approved minister of the Gospel, who for thirty-five years proved a true helpmeet to him.

Finding his strength inadequate to the labor and exposure of properly conducting a farm, he opened there a school for boys, where, besides mental training, he endeavored to sow good seed in the hearts of those entrusted to his care.

At the age of twenty-six he was, after deliberate consideration by Chester Monthly Meeting, appointed to the important station of Elder.

In 1828 he was released by his Monthly Meeting, to accompany our late valued friend Thomas Shillitoe on a religious visit to the meetings within the Yearly Meetings of Ohio, Indiana, North Carolina and Virginia. He was favored with ability to perform most of this journey amid many trying scenes in our religious Society, which took place about this period.

In relation to their parting at Sutton's Creek, North Carolina, Thomas Shillitoe remarks in his journal, "We parted in near affection, after having travelled together many months in much harmony."

In the spring of 1835 he removed with his family to Westtown, and was usefully occupied as a teacher in that interesting seminary until near 1849, when feeling himself released from further service there, he removed to reside in West Chester, and became a member of this Monthly Meeting, by which he was soon after re-appointed an Elder.

A fervent desire for the advancement of the cause of Truth in the earth, and especially for the spiritual welfare of those of the same household of faith, was conspicuous in the character of our dear friend, and was frequently manifested in the way of epistolary communications; from some of these the following extracts are taken.

In reference to an account of an individual which he had been perusing, he writes, "Quiet, peaceful, one of the hidden members of the body; and how important these are, may be inferred from the fact that the most vital and important parts or members are such as are out of sight; and I have often thought if we may only feel assured we are of the body, whether hidden members or not, it would not matter; but yet how important that these should be preserved in a sound and healthful condition; and as He who made that which is without, made that which is within also, to Him we must look for the healing virtue of Divine life, when anything is out of order, or in an unsound condition. Therefore, let none conclude, because they may think themselves out of sight, that they are needless or useless members of the Church of Christ. I am confident, that such, keeping their places in humility, do often secretly minister grace to beholders.

O! for a succession of such as love the Truth, and who desire none of the novelties of the present day; very thankful indeed to be permitted to share in the inheritance left by our forefathers; to drink of the old wine."

In reference to the ministry, he writes: "Of one thing I have little doubt, that all who are rightly called into the ministry will first be instructed to see and to feel, that of themselves they can know and do nothing. This weans from all dependence on ourselves, and prepares the humble mind to have faith in Christ, although with the poor Centurian, we can adopt the language, 'I am not worthy thou shouldst come under my roof, neither thought I myself worthy to come unto thee, yet speak the word only, and my servant shall be healed.' A very humble view of himself, but such confidence in Christ as to

gain for him the encouraging language, 'I have not found so great faith, no, not in Israel.'"

"Indeed, I can say from my heart, I have a very friendly feeling for a brief and lively ministry; and in this view of the subject, no one any occasion to plead the lack of eloquence, the stammering tongue, for it is not so much words, how good or how many, but how living the hungry with the true bread, and with pictures and descriptions and dry doctrinal sayings, is it not true, that even a word fitly spoken is like 'apples of gold in pictures of silver,' a rehearsal of a text, with right authority, have the effect to gather an assembly unto Christ the invisible Teacher, to settle them upon His word, and upon his teachings, which is all any minister should desire."

Again he writes, "It is no doubt a time of general shaking amongst us, and how needful under such circumstances, that we feel ourselves to be based upon that which cannot be shaken nor removed:—here must be our fellowship unity; members of the one spiritual body, members, but having one Holy Head and one Life-giver." "I crave above all things purity of heart and an increase of those unseen heavenly graces which are more professed than possessed by some who bear the name of Christ."

Again, "It has indeed felt to me very much like the time referred to, when there was nothing but a few barley loaves, and some small fishes remaining amongst us.

"There is a great deal of noise and outpouring in the Christian world; but the enlightened eye must see that if all the chaff, all the solid wheat, were sifted out, little would be left; and yet, that little, with the Divine blessing, may be sufficient; and therefore faith must not be in the wisdom of man, nor in the multitude of words, but in the innocency, simplicity and humility of the Truth itself, and in the power of its operation." "I greatly desire to be preserved from all deceit and mixture, and yet find the enemy is ever watching to take me at my weak moments, and I find, as I suppose we all find, that I am never safe without keeping in a watchful, prayerful condition."

"It feels to be very desirable that we constantly bear in mind, that 'the day and the night are both alike to Him;' that in our time of stripping, and desertion, and temptation, we are as much under his baptizing hand, as in seasons of strength and comfort."

His views in regard to the Holy Scriptures are clearly expressed in a letter under date of Twelfth month 6th, 1862, as follows: "To be favored with the enlightening and enlivening influence of that Holy Spirit which inspired the writers of the sacred volume, is of all others, the most precious gift we can obtain; this enables us to understand and relish what we read; and as we are faithful to the impressions it conveys, it becomes a precious aid in the path of a devout life, and gives a feeling of love and fellowship with Him, who inspired, and with those who wrote the Scriptures."

"This precious Spirit of Christ is a light to our path, a weapon of power in the hand of the Bridegroom, covering or garment that gives admittance to the Bridegroom's chamber. And if in reading the sacred volume we are favored with some lively view and feeling of a particular passage, I believe it has been found good to pause, and allow our Heavenly High Priest and Minister to expound the same, and convey to us Himself the instruction it contains. If, without this solemn introversion, we continue reading, or refer to the commentaries of men, we may lose the edification intended, and have our attention diverted from the Spirit to

and thus suffer loss, without perhaps, knowing the cause."

In the midst of all the peculiar trials that surrounded us, I feel a comfortable hope that the revelations of many are being laid with preciousness, with humility, with living faith, and living love, and fervent charity; which, though out of sight, are seen by Him who seeth not as man, but looketh at the heart."

In another letter he says, "I notice with much interest thy remarks about the 'awfulness of delay in great work of preparation.' The care thou exercises in disclosing thy feelings on the subject, is evidence to my mind that the concern is a right one, and from the right source. He who makes solemn impressions on the mind would have quietly to cherish them, and not to scatter them, fritter them away in a light, or even a familiar manner to any one. Our strength depends upon keeping to an inward, retired state of mind, clinging in the Vine, the root of life, and drawing our supplies from thence."

If any man have not the Spirit of Christ, none of his; and if we have this, we have the spirit of prayer and supplication, whereunto we may continually resort. He, and He alone, thoroughly knows our condition and what is needed to heal us. Man's prescriptions may not suit our case, and I would encourage thee to receive care not to converse too familiarly on such subjects."

He was on several occasions an acceptable companion to valued ministers, on religious visits in the city, as well as various parts of his own Yearly Meeting; was faithful to apprehended duty in the most important, as well as more weighty matters; a kind sympathizing friend to the poor, his foot many times pressed the door-sill of those who sat in various places, and to the couch of sickness and suffering he was a frequent and ever welcome visitor.

Having, through submission to the teachings of Divine Grace, attained to the possession of an cheerful spirit, he was in social intercourse, and courteous to all, and was careful not to be "oil or the wine" in any.

His solid, reverential waiting in our religious meetings, was instructive; and his occasional exhortations will be remembered by many, especially his earnest appeals to mothers, as heads of families, to commence the training of the infant mind at a very early age.

He was taken unwell in the autumn of 1866, his constitution at no time robust, gradually led to the inroads of disease; growing weaker by day, he lay, for the most part, quiet and peaceful, and was enabled to look forward to the future with a calm, confiding faith, that He who had granted him a long life been his guide, his stay, and his comforter, would graciously condescend to be with him, and support him to its close.

The following expressions preserved during that resting period, were thought worthy of insertion.

"I have been mercifully preserved in resignation to the Divine Will; I desire none of you may live any life, fearing I might never again be blessed with the same peaceful state."

"I have endeavored not to abuse my Heavenly Father's mercies; not to presume upon them; my prayer has been, 'Keep me Lord from presuming upon thy mercies.'"

"I have prayed that if it be the Lord's will, I might be taken to his rest now, and that you, my dear children, may all be, in the Lord's time, gathered home to his rest."

What an awful thing it would be to me, at a time as this, not to feel his presence near;

but my Saviour is altogether lovely, and I long to be in his arms." "My life has been wonderfully prolonged in this sickness; for what end I cannot see. I don't know how it may terminate with me, but if I should recover, I hope to be a more dedicated man to his cause."

"Though I have never at any time in my life felt less worthy of Divine love and compassion, I can truly say, they have never been so graciously and abundantly extended to me."

"I can truly say we have followed no cunningly devised fables, but the everlasting Truth."

"My Saviour has been very sweet to me since I have been lying on this bed, and indeed all my life long He has been very precious to me. 'What shall I render unto Thee for all thy benefits.'"

On being removed on one occasion he was noticed to tremble considerably. He remarked, "It is only the frame of my tabernacle that is trembling, I have no guilty conscience to contend with."

"I esteem it a great favor, that the disease has made no serious inroads upon my head; I desire to have my understanding, that while I live, I may appreciate the kindness of my Heavenly Father."

"I have always had rather a dread of the cold embrace of death; but latterly it has seemed as though it would be a relief."

My love to you is very great; but it is not all of myself; it is the love of God, which is boundless—boundless—extending the world over."

On being asked if the nights seemed long, he replied: "I don't feel them long at any time, if I can feel my Saviour near."

The evening before his close, he said: "I think I shall be very thankful to be released when the right time comes." And near the close, when it was thought the powers of articulation had ceased, he was aroused with the words: "This will soon all be over, there is nothing in the way;" to which he very audibly replied, "Nothing—nothing—nothing." These were his last words.

He quietly passed away on the evening of the 23d of Tenth month, 1866, in the seventy-fifth year of his age.

"The memory of the just is blessed."

The Abuse of Physical Exercise.—The Westminster Gazette, in the course of a declamation against too much physical exercise, sensibly observes, "Those who have gone through the severest training become in the end dull, listless, and stupid, subject to numerous diseases, and in many instances the ultimate victims of gluttony and drunkenness. Their unnatural vigor seldom lasts more than five years. It was specially remarked by the Greeks that no one who in boyhood won the prize at the Olympic games ever distinguished himself afterwards. The three years immediately preceding seventeen, are years of great mental development, and nature cannot at the same time endure any severe taxing of the physical constitution. Prudence, therefore, especially at this critical period of life, must ever go hand in hand with vigor, for the evils of excess outweigh by far the evils of deficiency."

Pacific Railroad.—By the close of this year, it is estimated fully 1,200 miles out of the 1,700 between Omaha and Sacramento will be traversed by the locomotive. The time between New York and San Francisco will be reduced to ten days. Both ends of the great national line are making gratifying progress, and under their respective powerful companies the prospect for a continuous all-rail connection across the continent in 1870 is

favorable. The Central Pacific Railroad Company, building the Western half, are now offering their six per cent. gold bonds, based on the first mortgage of the road and equipment, at their par value and accrued interest. It is now generally conceded that the Pacific Railroad line is to be one of the most prosperous, valuable, and enduring properties in the country.

To be indeed a son of God, we must be born again by *that new birth of the Spirit*, without which no man can enter the kingdom of heaven.

THE FRIEND.

SIXTH MONTH 13, 1868.

The *expected* warm weather is inducing many who can leave their city homes, to seek quieter and cooler quarters in the country, wherein to spend the summer months; and arrangements are making by others for travelling over various interesting portions of our widely extended land. There is a natural longing in the inhabitant of the pent-up city to escape its unnatural, conventional modes of life, and go into the green fields and "grand old woods," to listen to the songs of birds, to watch the gambols of the fleecy flocks; and indulge in repose induced by the recumbent herds. It is quite justifiable to indulge this longing, provided our proper duties are not neglected, and while enjoying the change of scenes and associations, the great object of life is not lost sight of. If this is the case, the whole course of existence is a series of lessons, from and by which the mind acquires some new good, and is borne on to higher attainments.

Earth has been given to man by his almighty Benefactor for a home during the time of his probation. It was adapted for his existence in purity and perfect happiness, before sin had marred it and degraded him. It has shared in the curse brought down by his fall, but it is nevertheless no less adapted to his changed condition than to his primal standing. She and her creatures are made to supply him with food and minister to his other physical wants; but man must reciprocate the kind offices by preparing and assisting her to fulfil the service assigned. If we bear this in mind, rural scenes, rural employments, and the picturesque or magnificent displays of creative power in mountain, cataract, or ocean, may afford continued subjects, not only of the delights accompanying the gratification of a refined taste, but for discerning the evidences of those designs, fraught with usefulness and stamped with love, with which the great Architect has

"Planned and built, and still upholds a world,
So clothed with beauty for rebellious man."

How inestimable is the great gift of God to man of that religion which is brought forth and nurtured by the manifestation of His own holy Spirit in the heart, enabling him not only to work out his salvation with fear and trembling, but to

"Discern in all things, what, with stupid gaze
Of ignorance, till then he overlook'd,
A ray of heavenly light, gilding all forms
Terrestrial, in the vast and the minute;
The unambiguous footsteps of the God,
Who gives his lustre to the insects' wing,
And wheels his throne upon the rolling worlds."

But we commenced merely to suggest to our friends removing for a time to the country or

making excursions to distant scenes, and who are interested in our journal, that they embrace the opportunities, for sharing with our readers, the improvement and entertainment thus obtained, by furnishing such descriptive or didactic communications as will enliven our columns.

Friends at a distance who are desirous to obtain copies of the "Address" issued by the recent Yearly Meeting of Friends held in Philadelphia, can procure them, in large or smaller numbers, at Friends' Book Store, No. 304 Arch Street.

There is a typographical error in the fourth line of the minute on page two; instead of the word "reviewed" it should be "revived."

SUMMARY OF EVENTS.

FOREIGN.—The English captives recently held by Theodorus in Abyssinia, and released by Gen. Napier, have arrived at Suez, on their way homeward. A dispatch from Napier, dated the 30th ult., states that he expected to reach the Red Sea, at Zoula, by the first of Sixth month.

The announcement that Sullivan and Pigot, the editors who were imprisoned at Dublin for seditious writings had been released, was incorrect as respects the latter. Pigot is still held in close confinement.

In the House of Commons an amendment to the Suspensory bill was offered, placing the office tenures under the Maynooth College grant on the same basis as the livings in the Irish Church. The amendment was rejected, and the House voted in favor of permitting new appointments to be made to the Maynooth College, and also in favor of the continuance of the *regium donum* during the pleasure of Parliament. The bill was then passed in committee.

The Grand Jury has refused to bring an indictment against Governor Eyre, of Jamaica.

The royal commission on the neutrality laws have made a report in favor of granting the executive authorities additional power to detain ships supposed to be intended for a belligerent purpose. They also recommended that the building, fitting out and manning of such vessels in British ports be declared a misdemeanor, and that any ship built in Great Britain in violation of such law, shall not be permitted to enter any British port, and that their prizes, if brought within British jurisdiction, shall be returned to their owners.

The Emperor of Austria asserts that he had to make his choice of two alternatives, signing the recent laws hostile to the Concordat, or abdicating the throne, and he chose the former. This explanation is intended to soften the displeasure of the Pope at the violation of the Concordat. The plans for the reorganization of the military forces of Austria are being gradually carried into effect. The standing army will consist of 800,000, and a Landwehr of 200,000.

The Spanish government has authorized the establishment of an additional submarine telegraph line in the Gulf of Mexico.

Advices from Athens state that the representatives of foreign Powers in that city have formally protested against the admission of representatives from Candia to the Grecian Chambers.

The Pope has sent an agent to the United States to enlist troops for the Papal army. General Garibaldi has written several very earnest letters to his friends, and to the authorities in America, entreating them, in behalf of the Liberal party of Italy, to discourage the project.

The account of the capture of Bokhara by the Russian army in Central Asia is confirmed. Samarcand has also been taken by the Russians. The Czar has issued a ukase setting free all persons of foreign birth now exiled to Siberia, and all natives of Russian Poland sentenced to less than twenty years exile.

On the 7th inst., Prince Napoleon was at Vienna, in close consultation with the Emperor Francis Joseph, but the object of his mission was unknown. *Le Nord* asserts that the opinion widely prevails in Paris that a war will break out in Europe before the close of next autumn.

The revenue of the Mexican republic for the coming year, from duties and taxes, is estimated at \$18,000,000. The country continues disturbed and unsettled, and numerous pronunciamentos were taking place in various parts of Mexico.

The following were the quotations of the 8th instant. *London.*—Consols, 95½. U. S. 5-20 sixes, 73 a 73½. *Liverpool.*—Uplands cotton, 11½d. a 11½d.; Orleans,

11½d. a 11½d. Sales of the day 7000 bales. Breadstuffs quiet. California wheat, 13s. 6d.; red wheat, 12s. per 100 lbs.

UNITED STATES.—*Minister to England.*—The nomination of Gen. George B. McClellan, for this important post, has been rejected by the Senate.

Indian Treaty.—The Indian Peace Commissioners have concluded a treaty with the Sioux, Crows, Arrapahoes, Cheyennes, &c., by which the safety of the plains, it is hoped will be secured for a time.

Congress.—The Senate has passed the bill to provide a temporary government for the territory of Wyoming, also the bill providing that coin contracts shall be legal. The bill reported by the Judiciary Committee for the representation in Congress of the States of North Carolina, Alabama, South Carolina, Louisiana, Georgia and Florida, has been under consideration. That for the admission of Arkansas passed the Senate. The House of Representatives has had the new Tax bill before it. A bill passed the House ceding to the State of Ohio the unsurveyed and unsold lands in the Virginia military reservation. The bill for the admission of Arkansas received the assent of the House after being amended in a committee of conference.

New York.—Mortality last week, 368.

Philadelphia.—Mortality last week, 208. The mean temperature of the Fifth month, according to the record kept at the Pennsylvania Hospital, was 59.66 deg., the highest during the month being 80 deg. and the lowest 42.50 deg. The amount of rain during the month was 7 inches. There were only six days which would be called clear. The average temperature, and the amount of rain, corresponded closely with those of the Fifth month, 1867. In that month the average was 59.44 deg. and the rain 7.32 inches. The average of the mean temperature of the Fifth month for the past seventy-nine years, is stated to have been 62.60 deg. The highest mean during that entire period was 71 deg., and the lowest 51.75 deg. The mean temperature of the Third, Fourth and Fifth months was 49.67 deg., which is rather below the average spring temperature of the past seventy-nine years. The rain fall of the first five months of the year has been 21.94 inches.

Miscellaneous.—The election in Oregon on the 1st inst. resulted in the success of the Democratic candidates. The Democrats elected the Congressmen and nearly all the members of the Legislature.

The Texas Reconstruction Convention is still occupied with preliminary business. It has been ascertained that the State Treasury contains \$200,000, and the members are satisfied as to the financial prospect.

The Louisiana Board of Registration has issued an order directing the State officers elect to enter upon their offices on June 15, and the Legislature to meet on June 22d. This is in opposition to General Buchanan's recent order that the State officers should qualify in November, and the Legislature should not assemble until Congress had accepted the Constitution. Packard, Chairman of the Registration Board, who signed the document, has been arrested and held on his own recognizance to appear before a military commission for trial.

The warrants issued by the U. S. Treasury for the expenses of the government during the Fifth month, amounted to \$46,498,000, exclusive of the warrants for the redemption of the public debt.

The New York steamers took 6000 passengers to San Francisco during the past month. The personal property of San Francisco is assessed at \$60,000,000.

Henry Stanberry, who was nominated by the President for the Attorney Generalship, has been rejected by the Senate, principally on the ground of his hostility to the reconstruction acts.

Of 87 steamships which leave New York for European ports, but two are owned in the United States.

It is reported that in three counties in North Carolina over four hundred families have joined the Emigration Society, with a view to removal from that State during the present summer and settling in Indiana.

On the 30th ult., the United States steamer Jamestown arrived at Victoria, V. I., from Sitka. When she left Alaska the weather there was very fine. The Indians had brought in a report that white men were collecting gold by the handful at the Youcon river. Parties were about to leave Sitka for the diggings, which are situated on the main land.

It is reported, says the Commissioner of the General Land Office, that an extensive coal-field exists along the eastern base of the Rocky Mountains, extending from the northern portions of New Mexico to Montana, presenting an area varying from 10,000 to 20,000 square miles, the beds being in some cases from thirty to fifty feet in thickness, and furnishing coal of excellent quality, distinct from and superior to the brown coal or lignites

so abundantly existing along the same range of mountains.

Through Colorado, New Mexico and Montana westward to the Pacific, immense beds of iron fine quality, with mines of copper, lead, tin and are said to exist, but no careful examination of deposits has been made by men of science, and comparatively little is known of their availability for practical use.

Rollins, U. S. Commissioner of Internal Revenue, written a letter to the Secretary of the Treasury, resigning that position.

The Public Debt.—On the first instant, the amount of the United States debt, after deducting cash in the Treasury, was \$2,510,245,887, which is \$9,717,059 more than it was on the first of Fifth month. During the month gold-bearing debt was increased \$77,449,550; the Treasury notes were reduced \$58,008,005, and the pound interest notes \$19,701,710. A part of the increase of debt is caused by the issue of bonds for the Pacific Railroad Company; the issue during the month was \$1,920,000. The amount in the Treasury of first inst. was \$133,507,679, of which \$90,228,555 in coin.

The Markets, &c.—The following were the quotations on the 8th inst. *New York.*—American gold, U. S. sixes, 1881, 116½; ditto, 5-20's, new, 113½; 10-40, 5 per cents, 106. Superfine State flour, a \$8.11; shipping Ohio, \$9.50 a \$10.20; family fancy, \$11 a \$16.50. No. 1, Milwaukee wheat, \$ No. 2, \$2.17. Western oats, 85 cts. Mixed western corn, \$1.09 a \$1.11; old do. \$1.15; white corn, \$ \$1.21. *Philadelphia.*—Cotton, 31 a 32 cts. Superfine flour, \$7.75 a \$8.25; extras, \$8.75 a \$9.25; finer brands \$10 a \$14. Choice red wheat, \$2.80. Rye, \$ Yellow corn, \$1.18 a \$1.20; western mixed, \$ \$1.17. Western oats, 88 cts.; Pennsylvania, 90 southern, \$1. Clover-seed, \$5.50 a \$6.50. Tim \$2.50 a \$3.70. Flaxseed, \$2.80 a \$2.85. The and-sales of beef cattle at the Avenue Drove-yard light reaching only about 1000 head. The market moderately active, but without material change. Steers sold at 11 a 11½ cts., a few choice at 12 cts. to good, 9 a 10½ cts., and common, 6 a 8 cts. per gross. Six thousand sheep sold at 5½ a 7½ cts. per gross. Of hogs 3400 sold at \$13 a \$14.50 per cwt. net. *Baltimore.*—Prime Maryland wheat, \$2.65 a for red; Penna. \$2.55 a \$2.70. White corn, \$ yellow, \$1.16. Western oats, 90 a 93 cts.; Mar and Penna. 95 cts. a \$1. *Cincinnati.*—No. 1 winter wheat, \$2.30; No. 2, \$2.20. Corn, 93 cts. Oats 76 cts. Rye, \$1.70. *Chicago.*—No. 1 wheat, \$ No. 2, \$1.88; No. 1 corn, 88 a 90 cts. Oats, 69½

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee who have charge of the Boarding School at Westtown, will be held on Fourth-day, the 17th inst., at 9½ o'clock A. M.

The Committee on Admissions will meet at 7½ of the same morning, and that on Instruction at 7 o'clock of the preceding evening.

The Visiting Committee attend at the School on Seventh-day the 13th inst.

SAMUEL MORRIS, Secy.

Sixth month 8th, 1868.

For the accommodation of the Committee, conveyances will be at the Street Road Station on Seventh, Third-days, the 13th and 16th inst., to meet the train that leave Philadelphia at 2.30 and 4.50 P. M. A conveyance will also be at the station on Fourth-day to meet the train that leaves the city at 7.15 A. M., and the Street Road at 8.50.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent—JOSHUA H. WORTON, M. D.

Application for the Admission of Patients made to the Superintendent, to CHARLES ELLIS, Secretary of the Board of Managers, No. 1000 Market Street, Philadelphia, or to any other Member of the Board.

DIED, on the 29th ult., at his residence in Westtown, EVAN PHILLIPS, a member and elder of Keokuk Monthly Meeting, in the 85th year of his age. His was peaceful.

—, on the morning of the 25th ult., THOMAS EVAN, in the seventy-first year of his age, a beloved member and Minister of the Monthly Meeting of Friends at Philadelphia.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.